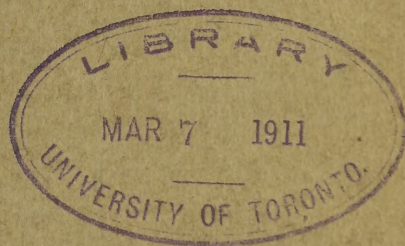


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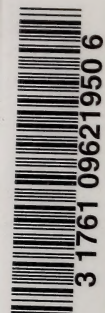
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A HYMN TO ISHTAR, K. 1286

THEOPHILE JAMES MEEK



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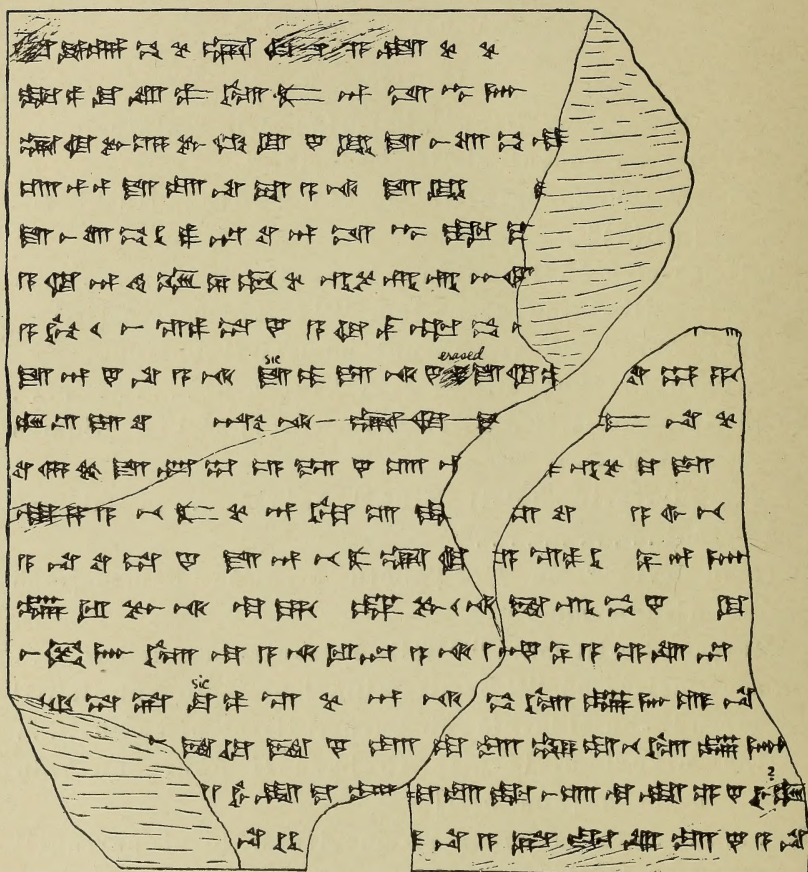
By THEOPHILE JAMES MEEK
James Millikin University

TRANSLITERATION

Obverse

1. damiḫtu bi-lat Ninā^{ki} bēltu(?) e-li mātāte
šar-ḥat šú-ru-ḥat el-lit^{ilat} Iš-tar^{pl}
Ninā^{ki} bu-un-bu-ul-lu ša-kin šá ina lib-bi tu-
[šib(?)]
Ê-maš-maš šá ta-na-da-a-ti ša-kin ma(?)-.....
5. šá ina lib-bi-šu aš-ba-tam^{ilat} Iš-tar šar-ra-[tu]
a-ki¹¹ Ašur ziḫ-ni zaḫ-nat nam-ri-ri ḥal-pat
a-gu-u ina ḫaḫḫadi-ša a-ki kak-ka-bi.....
šá ilu ša-na-a-ti da-i-ra-ti ša-kin(?) šá ki-i¹¹ Šamaš
nap-ḥa-[at]
zig-gur-ra-tú bal-ti Ninā^{ki} šá(?) -.....-mi na-
šat.....
10. ūmu xvi^{kam} šá^{arab} Tebētu e-ra ša Ê-maš-[maš
ú]-nam-ma-ra
tu-ša-a be-lit māt^{ilat} Bēlit ša[r-r]a-tú a-ši-bat....
a-na aši-ša šá^{ilat} Be-lit Ninā^{ki} e-riš-šu kàl ilāni^{pl}
šarru ib-bu-ti la-biš rab-bu-u-ti it-tal-bi-ša ku....
ina nikē^{pl} el-la-a-ti ib-ba-a-ti Ašur-bân-aplu
e-ru-ba [ana bitⁱ]
15.-du-uš šu-pa si-mat ilu-ti bi-el šarrāni^{pl}
ú-na-[aš-ši]
.....-id-di-id ša ta-at-ta-aš-ši be-el šarrāni^{pl}
.....ta]-šal-li-ma ta-at-ta-šir ina bīt la-li-e
ša.....
.....na-sik....pa-na-a uš-šir šub-ta-ša a-na
[dārāti]

K. 1286: OVERSE



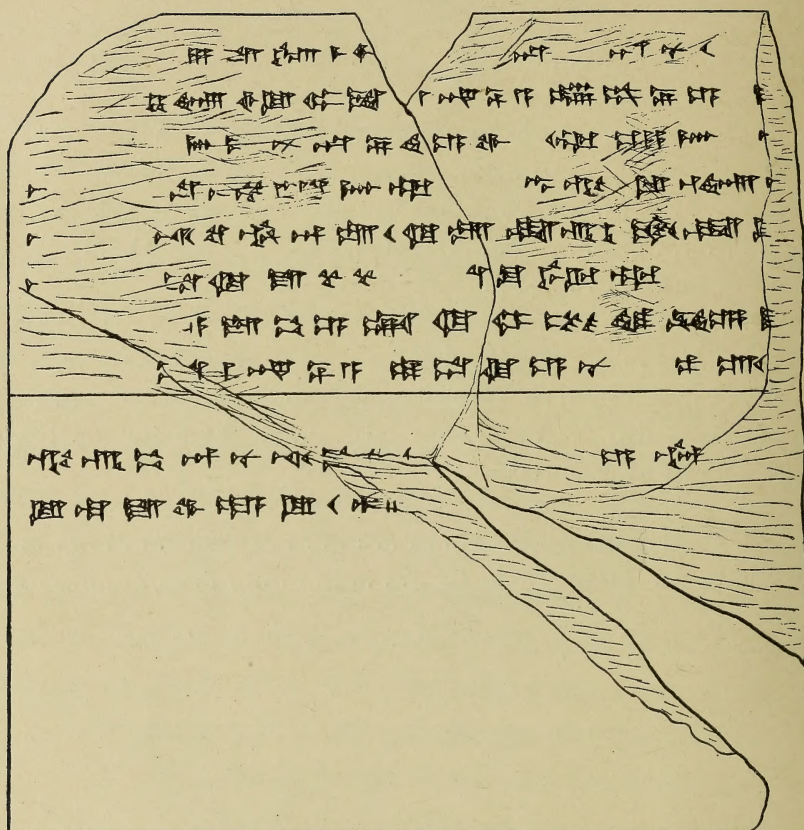
TRANSLITERATION

Reverse

1. -iš el-me-ši -ba ba-
 nu-u
 -aḥ ù-mi-it Ašur-bân-aplu šar tak-
 ni-e
 ba-ni ḥi-e-pi eli niše^{p1}
 -meš-ka tar-ik(?) ib-
 kun
 5. -ti tam-tim eliš u šapliš li-ri-šu lil-li-ku
 -ki šá mâtâte liš-šú-nik-ka
 -e ra-bi-e Ninā^{ki} mi-taḥ-ḥur bilta
 kar-ra]-du(?) Ašur-bân-aplu mârû ki-e-nu pa-liḥ
 [ilâni rabûti]

- ik-ri-bi an-nu-ti bi- -e ak-
 10. lu-la šá pi-ia lu-u li-

K. 1286: REVERSE



TRANSLATION

Obverse

1. Gracious lady of Nineveh, sovereign over the lands,
She is mighty in power, the illustrious one of the goddesses,
She made Nineveh the sanctuary(?), in the midst of which
she resides.
Glorious E-mashmash she made the ,
5. In the midst of which she dwells, Ishtar, the queen.
Like Ashur she is bearded with a beard, she is clothed with
splendor,
A diadem (shines) upon her head like a star,
Whom a god has endowed with eternal years, who like
Shamash flames.
The majestic ziggurat of Nineveh she , she carries
10. On the 16th day of Tebet they made brilliant the cedar of
E-mashmash.
She went forth, the lady of the land, Belit, the queen who
dwells
At the going forth of Belit of Nineveh all the gods desired
The king was covered with bright (jewels), he was clothed
with majesty, he
With pure and clean sacrifices Ashurbanipal entered [the
temple.
15. A shining , the insignia of deity, the lord of kings
bore.
. thou wentest forth, lord of kings,
. thou wast successful, thou wast blessed in
the splendid temple which
. he praised , he blessed her dwell-
ing [forever.

Reverse

1. of a diamond bright
The died, Ashurbanipal, well-prepared sovereign,
. he built, it fell upon the people
. went to pieces, it fell(?)

5. May of the ocean above and below go to its bounds,
 May of the lands be curbed.
 The great of Nineveh received the tribute
 The mighty Ashurbanipal, the faithful son, reverences [the
 mighty gods.


- May these prayers
 10. May the abundance of my utterance [be acceptable to thee.

NOTES

This text has been already published by J. A. Craig in his *Religious Texts*, Vol. I, pp. 7-8, and translated by Fr. Martin, *Textes Religieux*, pp. 36-40. Because of many new readings and new translations which I have been able to give, another publication of the text, I believe, is not out of place.

The text is a hymn to Ishtar. In it Ashurbanipal is represented as coming to the temple to worship the goddess and to supplicate her favor in some calamity that had befallen him. The hymn presents some points of resemblance to Ps. 45. It is important because of its religious significance, its use of tenses, and the presence of new words in it.

Obverse

1. The first sign is probably ; cf. II R 16, 26b.
2. šar-ḫat šū-ru-ḫat, a construction denoting intensity or certainty, like the Hebrew use of the infin. absol. with the verb.
3. bu-un-bu-ul-lu. The derivation of the word is uncertain, but Martin's meaning "sanctuary" is probably correct.
6. That Ishtar is here represented as having a beard may be an indication of the transformation of Ishtar into the Sabaeen male deity Athtar; cf. Barton, *Semitic Origins*, pp. 125 f.
10. e-ra. The reference is probably to the woodwork of the temple interior, or possibly the bronze work. Erû has both meanings, "wood, cedar," and "bronze" (Muss-Arnolt, p. 49a). Martin gives the meaning "chasse."

Reverse

4. ib-kun seems to be parallel to tar-ik and probably has a parallel meaning, "to fall."
6. liš-šū-nik-ka, evidently IV¹ of šanāku, or sanāku; cf. شَفَقَ, "to curb, check," etc. Martin's derivation of the word from شَفَقَ is possible, but the second person verbal suffix seems out of place here.

